/269/

131 Of the two centers of Bororo habitation situated, one to the
361 northwest of Cuiabá and the other east-southeast of the same city,
[648] the second today is made up of three groups of native villages:
[799] those of the middle and upper São Lourenço, provided with residents of the Service de Protection des Indiens /Indian Protection Service/, those of the Garças River, in the diamantiferous region, supervised by the Salesian missions, and lastly the three aldées /villages/ of Kejara, Pobori, and Jarudori on the Río Vermelho, a tributary on the left bank of the upper São Lourenço, which have been less directly affected by religious and administrative
101 influences. We stayed in the most important of them, the Kejara
132 aldeia, during Janauary-February, 1936, at the time when the
648 rainy season completely isolates the natives from the rare contacts which they are able to have at other times of the year with the Brazilian population; besides, the latter, never very numerous, some time ago completely evacuated the region, where material
363 and sanitary conditions seem particularly unfavorable. Aside from two telegraph operators, only a few families of fishermen, leprous for the most part, live only on the banks of the rivers.

361 Kejara aldeia occupies a wide, partly natural clearing on the left bank of the Río Vermelho right on the riverbank and is bound on the south, west, and east by red sandstone escarpments.
241 Native gardens—manioc, maize, and rice—extend for several
137 hundred meters all around the village, closely mingled with the forest or brushwood which is beginning to come up again. Across
231 them, as across the village, freely wander some hens and ducks,
177 presents of the Protection Service, which live today in a half-
[223] wild state and /270/ have to be shot with the bow to be caught.
621 In January-February, 1936, Kejara aldeia comprised, in addition to the "men's house," 27 houses, /each/ inhabited for the most
621 part by several families. The total population, impossible to
162 evaluate in a precise fashion—part of the village is constantly
[221] away, some fishing, some hunting, and some either visiting or on a mission to other native villages, amounted to approximately 140 people, the number of women being less than that of men,

/283 cont./

634 occasions we were able to ascertain the discipline of the popula-
[439] tion. Several days after our arrival, having evaluated the im-
[345] portance of our provisions, he gave the order to work for a whole day making objects for exchange; and from dawn to night the baitemannanage[a] was a veritable workshop, where all the men of the tribe applied themselves without stopping to the most ingenious
[226] tasks. A little later Tušawa gave the order to fish. The whole village left the next morning in 30 canoes, leaving us alone with the women and children in the deserted houses.

●[221] His powers were quite wide. It was he who presided over the economic life of the tribe, whether in deciding each year on the lands to clear and begin cultivating and the kinds of crops, or ordering the hunts, the fishing expeditions, and the various manufactures. He also ordered, contingently, the change of site
[361] of the village. Kejara has been on its present site for only a few years; the village previously was about two kilometers downstream.
[731] The purpose of the emigration had been to flee from the smallpox, and Tušawa was again already thinking about a new move, for the disease was recommencing its ravages.

[796] /284/ In addition the chief decided the festivals, had them
[533] postponed when his state of health demanded it, and took an active part in them: a good part of the ceremonial devolved on him, and many of the choruses had him as leader /given in English/ or soloist. All the objects, ornaments, or instruments used in the dances or religious ceremonies belonged to him, although outside their use they were disseminated in the houses of the different players. At least he was the only one who had them at his dis-
[123] posal. We always had to deal with him personally to buy ritual
[126] objects, even when we had discovered them in the back of a distant house. No present would have persuaded the owner to take over the negotiations from him (1).

634
463
301

1. Certain ritual objects, besides, can only be made by the chief. One of these

8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

used with fatal effect against traders ascending narrow streams in canoes, for the savage manipulator, hiding behind the dense masses of trees and bushes that lined the bank of the river, stealthily launched his deadly darts without being discovered.

In war, the Bororó, like many other South American tribes, prefer a hand to hand attack with heavy clubs. If they can choose the hour of attack, they select a moment just before dawn, or else the evening just after dark. They yell fiendishly when making an attack.

The Bororó always build their villages near some important stream, for they look more to the water for their flesh food than to the forest, and are far more expert fishermen than hunters. Though when fish are scarce, which they are during several months each year, they scour the forest in search of game. At such times, entire families leave the village to wander far away through forest and jungle, remaining absent two or three months.

They bravely attack, hand to hand, even the most ferocious game—the jaguar. When this powerful beast attacks a man, it springs to within a few feet of him, then rises up on its hind feet, like a bear, and closes with him. It is remarkable that an animal of the cat family should assume this position; but perhaps it is suggested to it by the upright position of the man. When forced to meet the beast in close combat, the Brazilian hunter provides himself with a heavy bar of wood five or six feet in length and terminating in a fork. Grasping this with the left hand, he holds it inclined in front of him with the foot resting upon the ground, and parries the attack by receiving the brute in the fork, which gives him time to thrust into its vitals the long knife held in the right hand.

But the Bororó hunter rarely uses the fork, employing, instead, a still more dangerous method. Having wound fifteen or twenty yards of hair rope around the left arm, he presents it, doubled, to the great cat when it rises to attack him, and at the same instant, plunges a knife into its heart. I saw